

THE  
End of the Law

OR  
Christ and Buddhism

By  
Gilmore and Smith

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# THE END OF THE LAW

OR

## Christ and Buddhism

BY

REV. D. C. GILMORE, M.A.

AND

REV. J. F. SMITH, B.A.

For Christ is the end  
of the law for right-  
eousness to every one  
that believeth.—

*Paul the Apostle.*

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## PREFACE

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WE would request those who may read this little book to bear in mind throughout our purpose in writing it. That purpose is not to make an exhaustive comparison between Christianity and Buddhism; it is not to give a complete exposition of either Christianity or Buddhism. It is simply to show how certain of the best ideals of Buddhism may be realized through Christ. Unless the book be read with this purpose in mind, the reader will be in danger of failing to get the force of our argument.

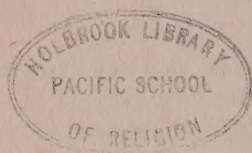
The Buddhism to which we refer is what is known as Southern Buddhism, the Buddhism of the Pāli texts. With the Buddhism of Thibet, China and Japan we have here nothing to do.

Should any Buddhist (and we say frankly that our book is intended for Buddhist readers) feel that we have at any point misrepresented his faith, we can only say that we have made our best endeavours to be fair and sympathetic.

We desire (without committing them to an endorsement of all of the opinions advanced in this book) to express our thanks to friends who have helped us with their advice and criticism; among them we may mention the Rev. E. W. Kelly, D.D., PH.D., the Rev. W. H. S. Hascall, the Rev. W. F. Thomas, D.D., the Rev. John McGuire, D.D., F. D. Phinney, Esq., M.A., and Kenneth J. Saunders, Esq., M.A.

*Rangoon,  
Jan., 1914.*

D. C. G.  
J. F. S.





## CHAPTER I.

### Not to Destroy but to Fulfil

*Think not that I am come to destroy the law or the prophets : I am not come to destroy but to fulfil.—Jesus Christ.*

WHOEVER attempts to preach Christianity in Burma finds himself confronted by a law—the law of Gotama. For this law the people entertain feelings of love and reverence, in this law they have implicit faith, to this law they look for such salvation as they hope to attain. It presents itself to them as unquestioned, axiomatic truth. The advocate of Christianity is compelled by the force of circumstances to consider and decide what attitude he shall assume towards this law, in which candour compels him to admit the existence of many elements of good and truth. Shall he regard it as a device of the Evil One, and the elements of good as a cunning device to give plausibility to a false system, and to bring men into subjection to evil? Shall he look upon it as an effort of the human spirit in the search for truth and right, which calls for mingled feelings of respect and pity—respect for the excellence of the aim and the modicum of success which has attended it, pity for the failure which preponderates so greatly over the success? Shall he see in the elements of truth which the system contains gleams of the true light, shining indeed in darkness, and not comprehended by the darkness, but true nevertheless and therefore precious? The

question of our attitude to the law of Gotama is fundamental in all effort to bring Buddhists to Christ, and this is the question to a solution of which the writers of these chapters hope to make some contribution.

It is a striking and possibly a significant fact that Jesus Christ and the apostles found themselves in a situation somewhat analogous to that of the Christian preacher in a Buddhist land to-day. When Christ came into the world, He came to a people who had a law, which they regarded with sentiments similar to those with which Buddhists regard the law of Gotama. The Jews regarded the law of Moses as of unquestionable authority, and Christ Himself shared this view. Not only so, but He took pains to make it clear that He believed in the law. He saw that there was danger that His attitude toward the law might be misunderstood, as in fact it was. Early in His ministry He defined His position on this point in the words, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil."\*

The law of Moses, to which Christ here refers, is commonly thought of as divided into two parts, the ceremonial law and the moral law, the former having to do with the outward rites and ceremonies of religion, the latter having to do with the ethical precepts of religion.

It is the moral law, we believe, to which Jesus attached the greatest importance, and it is the moral law which we shall have in mind when we speak of the relation of Christ to the law of Moses. This moral law Jesus came not to destroy—not to abrogate, not to terminate. He

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\* Matt. v, 17.

came to fulfil it. Jesus fulfilled the law in various ways : He fulfilled it by His keeping of it, He fulfilled it by bearing as man what it imposed upon man, He fulfilled it by enabling His true followers to fulfil it.

Jesus came to produce that deep-seated, inward, personal righteousness of character which the law aimed to produce, and generally speaking failed to produce. He came to fulfil the prophecy of the old Jewish prophet, Jeremiah, " I will put my law in their inward parts, and write it in their hearts."\*

The great apostle, Paul, took the same view as his Master, and like his Master had to vindicate himself against misunderstanding. He, too, was accused of attempting to destroy the law, and he too denied the charge. " Do we then make void the law ? " asks Paul, " God forbid : yea, we establish the law."† Paul's idea of the relation of Christ to the law is expressed thus : " Christ is the end of the law for righteousness to every one that believeth."‡ This at first sight does look as if Paul referred to the abrogation of the law, and perhaps the majority of expositors so interpret it. But many good authorities hold that the word *end*, in the text just quoted, does not mean *termination* ; it means *object of attainment*, the object at which the law aimed. So that what Paul meant is that the believer, through faith in Christ, actually attains to that righteousness, the attainment of which was the object of the law. As Dean Farrar puts it, " The righteousness at which the law aims is accomplished in Christ." This interpretation is the one which commends itself to the present writers.

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\* Jer. xxxi, 33.    † Rom. iv, 31.    ‡ Rom. x, 4.

But whether or not this idea is to be found in the text we have just quoted, it is certainly to be found in the Pauline epistles. For instance, Paul says: "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."\* The law was divine: it was "holy and just and good." But speaking generally, it failed to produce righteousness. The Jews in general failed to keep it. They observed the temporary and accidental ceremonial law, and transgressed, or at least neglected, the eternal and essential moral law. Then Christ came to fulfil the promise made by the prophecy of Ezekiel, "A new heart also will I give you, and a new spirit will I put within you: and cause you to walk in my statutes, and ye shall keep my judgements and do them."† Through Christ, men are enabled to do righteousness, and (what is far more difficult) to be righteous. The law is not made void, but established. The law of Moses—the essential, eternal, moral law, as distinguished from the accidental, temporary, ceremonial law—has been absorbed into the Christian system; it has become an inseparable, fundamental part of the teaching of Christ and His apostles, because it is not simply the law of Moses, but the eternal expression of the will of God.

We have dwelt at such length upon the attitude assumed by Christ and the apostles towards the law of Moses, because we believe that in essentials it is the

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\* Rom. viii, 3.    † Ezek. xi, 19, 20.



same as the attitude which should be assumed by the Christian preacher towards the law of Gotama. The Christian should say with reference to the law of Gotama, "I am not come to destroy, but to fulfil." In the law of Gotama, as in the law of Moses, there are two sides: a ceremonial side, accidental and temporary, and a moral side, essential and permanent. It is this moral law which is the life of Buddhism as a religion. This law is deeply implanted in the hearts and minds of earnest and thoughtful Buddhists. It will never be uprooted. Christian polemics make a mistake when they seem to aim at making void this law. But God forbid; yea, we establish this law, *i.e.*, the moral law of Gotama, in so far as it is in accord with eternal truth and right. We—the authors of these lines, and some others like-minded with us—consent unto the law (the law of Gotama, in its essential and permanent elements) that it is good. Of course, this assent to the ethical teaching of Gotama must not be understood as implying an acceptance of his philosophical speculations. Since we believe that God is the ultimate source of all truth, we cheerfully admit that such elements of truth as Gotama's system contains (though not that system as a whole) come from the Father of light. This law of Gotama is, after all, only the law which God has implanted in every human being. Not every man recognizes it as fully as did Gotama, and Gotama himself did not recognize its source. He did not claim to be its author, only its rediscoverer. The law is eternal.

But this law, too, is weak through the flesh. It fails, in general, to produce righteousness, in the same sense

that the law of Moses failed. We would bring no railing accusation against our Buddhist friends. We would say of them no worse thing than we say of ourselves. "There is no difference, for all have sinned and come short of the glory of God."\* We would do the fullest justice to the beauty of character sometimes developed under Buddhism, but some of the noblest souls among the followers of Gotama are painfully conscious of their own shortcomings. The thoughtful Buddhist will admit, when pressed, that it is impossible for him to attain more merit than demerit, and that as a logical consequence his position is hopeless. It is a common saying among the Buddhists of Burma that there is more reason to expect the point of a needle, dropped from highest heaven, to impinge on the point of a needle standing upright on the earth than to expect to be reborn as a man. And if it is so difficult to obtain rebirth as a man by merit gained through keeping the law how much more difficult—how impossible—it must be to attain *Nibbāna* by the works of the law. We have reason to think that, in Burma at least, very few Buddhists cherish any expectation of attaining salvation, *Nibbāna*, in this life. We believe that few even of the monks have any such hope. Earnest men of all races and religions, who have also been honest with themselves, have joined in the cry: "We know that the law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that I do."†

Now, the essence of the Gospel is that by the grace of God, administered through Christ, a moral transfor-

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\* Rom. iii, 23.      † Rom. vii, 14, 15.

mation can be wrought in the hearts and lives of men. The love of sin can be taken away ; the weakness of will can be replaced by strength ; the tendency to evil can be counteracted ; the righteousness of the law can be fulfilled in us. The earnest Buddhist, by putting his trust in Christ, will find himself enabled to realize the best of the ideals that Buddhism puts before him, but does not enable him to realize.

Thus Christianity will make void nothing essentially true in the law of Gotama ; yea, it will establish it. A certain influential Burmese Christian, who formerly wore the yellow robe, has said that when he became a Christian he gave up no valuable feature of Buddhism. And he is right. Just as many words of Moses and the prophets have become permanent possessions of the Church of Christ universal, so we may expect that many of the words attributed to Gotama Buddha will, by virtue of their inherent truth and beauty, become permanent possessions of the Church of Christ in Burma. We do not anticipate that Buddhism will add anything to Christianity. Whatever of truth it holds, it holds in common with Christianity. Buddhism is like the scattered grains of gold found in the quartz ; Christianity is the nugget of pure gold which makes rich the possessor. But we do believe that the influence of Buddhism will lead, as in the writers' own experience it has led, to a juster emphasis on some features of Christian truth to which the West has paid comparatively too little attention.

## CHAPTER II.

### Nibbāna through Christ

**I**N this discussion of *Nibbāna*, it should be borne in mind throughout that we refer exclusively to Southern Buddhism, to Buddhism as expounded in the Pāli texts, and accepted in Ceylon and Burma. We use the Pāli *Nibbāna* rather than the Sanskrit *Nirvāna*, to denote the goal towards which the earnest Buddhist presses, because the two terms, though identical in etymology are diverse in connotation, and the use of the word *Nirvāna* in connection with Buddhism is apt to lead to confusion between Buddhist and Hindu ideals. The Hindu *Nirvāna* means the absorption of the individual soul in the universal soul. Now whatever the Buddhist *Nibbāna* means, it cannot mean *that*, since Buddhism consistently denies the existence of a soul, individual or universal. According to Buddhism there are no individual souls to be absorbed in a universal soul, and no universal soul for individual souls to be absorbed into.

We have to consider what is the Buddhist ideal of *Nibbāna*, and whether it is true that this ideal can be attained through Christ.

The popular idea of *Nibbāna*, in Burma at least, is that it is a place. So one of our students, a convert from Buddhism, assured us. On being asked what kind of a place *Nibbāna* was supposed to be, he replied, "A place of extinction." Now, what can you make of that? But it is probably safe to say that in Burma the popular idea



of *Nibbāna* is more or less analogous to, perhaps more or less coloured by, the Christian idea of heaven. But the future bliss toward which the Christian looks is something deeper, richer and fuller than these modern notions of *Nibbāna*. To the Christian, heaven is more than a state of unalloyed joy made possible by freedom from sin and its defilement; it is a place of reunited friends and loved ones, and its light and glory is the ascended Christ, with whom His redeemed ones hold unbroken fellowship. To the Buddhist who conceives *Nibbāna* as a place of everlasting bliss, we may point out the assurances of this richer blessing in store for those who believe in Christ. "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you I come again, and will receive you unto myself; that where I am, there ye may be also."\* These are the words of Jesus to His disciples. Again the promise reads: "And the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign forever and ever."†

But we cannot accept this conception of *Nibbāna* as the conception taught by Gotama, embodied in the Pāli scriptures, and held by the early Buddhist community.

European scholars in the nineteenth century made out

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\* John xiv, 1-3. † Revelation xxii, 3-5.

that *Nibbāna* meant the extinction of existence. They were led to this conclusion, partly by etymology, and partly by logic. *Nibbāna* etymologically means cessation, extinction; and European scholars have been perhaps too ready to assume that the extinction referred to was the extinction of the individual's existence. And this interpretation of the term *Nibbāna* seems to be confirmed by logical inferences from certain premises supplied by the Buddhistic system. For the aim of the Buddhistic discipline is the extinction of *tanhā*, desire, the cause of rebirth; with the extinction of *tanhā* further rebirths become impossible; and since there is no soul to exist independently of rebirth, it seems as if there could be no further existence of any sort for the man who had attained the goal of Buddhistic discipline.

Now, if the extinction of existence be the meaning of *Nibbāna*, it can be said at once that Christianity holds out no such hope. If that be the Buddhist ideal, it is not to be realized through Christianity.

But, to the present writers, it seems that such was not the Buddhist ideal. It is hardly credible that men such as we could have longed and toiled for extinction, *i.e.*, extinction of existence.

“ Whatever crazy sorrow saith,  
No life that breathes with human breath  
Has ever truly longed for death.”

The metaphors applied to *Nibbāna* in the Buddhist scriptures are not such as would naturally be applied to so negative a conception as extinction of existence. Men may accept extinction of existence as a necessary concomitant of some good for which they long, but men do

not as a rule long for the extinction of existence as for a good in itself. The *Nibbāna* to which the primitive Buddhists so earnestly aspired was not mere extinction of existence, though it may have involved the extinction of existence. Of what then was it the extinction?

We accept Professor Rhys Davids' conclusion that the *Nibbāna* to which the true Buddhist looks forward is "the dying out in the heart of the fell fire of the three cardinal sins—sensuality, ill-will, and stupidity." We accept this definition of *Nibbāna* because it is the utterance of the most authoritative modern scholarship, the utterance of a scholar whose authority Buddhists generally recognize. We accept it because it is the interpretation found in early Buddhist works in Pāli. In the *Milinda-panho*, an authoritative Buddhist apologetic work dating from about the beginning of the Christian era, we find this dialogue between King Milinda and the Buddhist monk, Nāgasena.

"The king said, 'Is cessation *Nibbāna*?' 'Yes, your majesty.' 'How is that, Nāgasena?' 'All foolish individuals, O king, take pleasure in the senses and in the objects of sense, find delight in them, continue to cleave to them. . . . . But the wise, O king, the disciple of the noble ones, neither takes pleasure in those things nor finds delight in them, nor continues cleaving to them. And inasmuch as he does not, in him craving (*tanhā*) ceases, and by the cessation of craving grasping ceases, and by the cessation of grasping becoming ceases, and when becoming has ceased birth ceases, and with its cessation birth, old age, and death, grief, lamentation, pain, sorrow and despair cease to exist. Thus is the

cessation brought about, the end of all that aggregation of pain. Thus is it that cessation is *Nibbāna*.”\*

In the *Samyutta Nikāya*, a canonical work which must have been composed earlier than 250 B.C., we read :

“ ‘What is *Nibbāna* ? ’ ‘It is the destruction of passion, hate and illusion.’ ‘And is there a way to realize it ? ’ ‘There is a way.’ ‘Which is that way ? ’ ‘The noble eight-fold path.’ ”†

We accept it because it ascribes to Buddhism a worthy ideal, and one after which it is credible that multitudes of men of like passions with ourselves should have striven. We accept it because it makes intelligible a number of metaphorical expressions applied to *Nibbāna* which are unintelligible if *Nibbāna* means merely the cessation of existence.

There are two significant synonyms for *Nibbāna* which occur frequently in Buddhist texts—*mutti*, deliverance, and *santi*, peace—and we propose to consider *Nibbāna* under these two aspects.

If one will read the *Therīgāthā*, translated as “Psalms of the Sisters,”‡ it will become abundantly evident that what called forth these rapturous utterances was nothing

\* “The *Milinda-panho* : being Dialogues between King Milinda and the Buddhist Sage, Nāgasena,” edited by V. Trenckner, pages 68, 69. Translated into English by T. W. Rhys Davids. S. B. E., Vol. XXXV, pp. 106, 107.

† Quoted by Mrs. C. A. F. Rhys Davids in “Buddhism,” Vol. II, No. 3, p. 203. The original passage is as follows :

Kataman nu kho āvuso nibbānan ti. Yo kho āvuso ragākkhayaṃ dosākkhayaṃ mohākkhayaṃ idam vuccati nibbānan ti. *Samyutta Nikāya* XXXVII, 1, 3. In the publications of the Pāli Text Society, *Samyutta Nikāya*, Vol. IV, p. 251.

‡ “Psalms of the Early Buddhists. I. Psalms of the Sisters,” by Mrs. Rhys Davids, M.A. Pāli Text Society. London, 1909.



else than a consciousness of deliverance from the yoke of sinful passions. A few instances will make this clear.

Stilled are the passions that have raged within,  
Cool art thou now, knowing *Nibbāna's* peace.\*

Lust have I left, and ill-will, too, is gone,  
Craving and root of craving overpowered,  
Cool am I now, knowing *Nibbāna's* peace.†

The heart of me rose up in liberty.‡

Purged now of all my former lust and hate,  
I dwell, musing at ease beneath the shade  
Of spreading boughs—O, but 'tis well with me.§

This have I pondered, meditating still,  
Till every throb of lust is rooted out.  
Expunged is all the fever of desire.  
Cool am I now and calm—*Nibbāna's* peace.||

Numerous other passages of similar tenor might be quoted, but these are typical of the whole book, and are sufficient.

Now whatever we may think of the experience expressed in these verses, they make very plain what the

\* *Sukham tvam vuddhike sehi katvā colena pārutā*  
*Upasanto hi te rāgo sītibhūtā si nibbutā.*  
Therī-Gāthā 16, P. T. S. edition, p.125.

† *Hitvā ghare pabbajitvā hitvā puttam pasum piyam*  
*Hitvā rāgan ca dosan ca avijjan ca virājiya*  
*Samūlam tanham abbuyha upasanta 'mhi nibbutā,*  
Therī-Gāthā 18, P. T. S. edition, p.125.

‡ . . . . .  
. . . . . *kāye atha cittam vimucci me.*  
Therī-Gāthā 17, P. T. S. edition, p.125.

§ *Rāgan ca aham dosan ca vicchindantī viharāmi*  
*Sā rukkhāmūlam upagamma aho sukhan ti sukhato jhāyāmi.*  
Therī-Gāthā 24, P. T. S. edition, p.126.

|| *Evam viharamānāya sabbo rāgo samūhato*  
*Parilāho samucchinnō sītibhūta 'mhi nibbutā.*  
Therī-Gāthā 34, P. T. S. edition, p.127.

cherished ideal of the early Buddhists was. They leave us in no doubt as to the experience which these sisters wanted to have, whatever may have been their actual experience. The Buddhist ideal at its highest and best is a state of deliverance, in this present life, from the power of sin. As has been already suggested, logical inference from the Buddhist system compels us to the conclusion that this state of deliverance is followed, at death, by the final extinction of the individual existence. But admitting that, it was the deliverance, not the extinction, for which the early Buddhist longed; it was the deliverance, not the extinction, which constituted his ideal; it was the deliverance, not the extinction, of which he thought when he uttered the word *Nibbāna*. Perhaps he was willing to pay the price of extinction, if so be he might obtain the deliverance. Perhaps, as Mrs. Rhys Davids suggests, those early Buddhists were too much taken up with the blessed sense of deliverance to have much thought or care about what was to come after death. They were satisfied that there was to be no repetition of the sort of existence from which they had escaped; that it was well with them and that it would be well. Perhaps this was enough for them. It is enough for our purpose that the Buddhist ideal was this deliverance from the power of sin; it is not necessary to speculate about what form of existence it led to, or whether it led to any form of existence.

Now if this deliverance from the yoke of sinful desire is the essential thing in *Nibbāna*, it is not too much to say that *Nibbāna* is to be attained through Christ. The Buddhist ideal, at its highest and best, is in harmony

with the Christian ideal, but the Christian ideal is more comprehensive and is rich and full where the other fades away into indefiniteness. For it is hardly possible to escape the logical conclusion that *Nibbāna* must eventuate in nothingness; but the deliverance which is promised to the Christian looks forward to an eternity of joy, where all the conditions that produce sin and suffering have been eliminated. Thus the seeker after *Nibbāna*, if only he would become a seeker of the Christian ideal, would realize all that Gotama has offered him, *and very much more*. He would obtain present deliverance from the bondage of passion and the assurance of everlasting bliss beyond the limits of "earth's little day."

Moreover we must recognize the difference in method by which Gotama and Christ propose to attain this ideal. Buddhism teaches that it is to be realized through our own struggles, prolonged through many ages. And the very hopelessness of this struggle has given modern Buddhism its pessimistic tinge. In Burma to-day multitudes of bhikkhus (monks) have not the slightest hope of attaining *Nibbāna*, either in this life or the next. If they attain it at all, it must be after many rebirths. If such be the conditions among the monks, where can the laity find any substantial ground of hope for the attainment of Gotama's ideal? We ask the reader to contrast this situation, which is the result of centuries of Buddhist teaching, with the definiteness, positiveness and hopefulness of Christ's ideal. And the possibility of approximating this ideal, here and now, is confirmed by the experience of generations of devout men and women,

even down to the present time. It is the plain teaching of the Christian Scriptures that one may obtain deliverance from the power of sin in this present life and full perfection of character in the world to come. This deliverance is attainable by the working in us of a divine power granted through faith in Christ. Note these striking passages from the New Testament: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."\* "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."† "For sin shall not have dominion over you: for ye are not under law but under grace."‡ "Being then made free from sin, ye became the servants of righteousness."§ "Whosoever abideth in him sinneth not."|| "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him: for we shall see him as he is."\*\* "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God."†† In the words of Professor Hogg, of Madras, "God offers to make you just as often, and for just so long, as you trust absolutely His grace instead of your own efforts—incapable of consenting to sin."‡‡ The deliverance which the Buddhist seeks is found in Christ.

But there is another aspect to *Nibbāna*. To say that it means deliverance from earthly craving is to state the matter negatively.

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\* Rom. vi, 6. † Rom. vi, 11. ‡ Rom. vi, 14. § Rom. vi, 18.  
 || 1 John iii, 6. \*\* 1 John iii, 2. †† 1 John iii, 9. ‡‡ "Christ's  
 Message of the Kingdom," p. 4, by A. G. Hogg.



Such negative statements have been made, and are doubtless the basis of the popular opinion that the Buddhist system is necessarily and essentially pessimistic.\* It seems pessimistic because one aspect, and that a positive aspect, of the Buddhist ideal is ignored. Having said that *Nibbāna* means deliverance, it is necessary to go a step further and ask, "What follows this deliverance from the thralldom of passion?" It is clear that the early Buddhists faced this question and have left us an answer. After escape from the struggle with the evils of existence there comes a great calm. Emancipation from passion brings peace. This note is struck repeatedly in the canonical writings. It is especially prominent in the *Dhammapada*, the *Thera-Gāthā* and the *Therī-Gāthā*. The following passages may be cited in evidence of this statement :

For five-and-twenty years since I came forth,  
Not for one moment could my heart attain  
The blessedness of calm serenity,  
No peace of mind I found.†

Now for the body care I never more,  
And all my consciousness is passion free,  
Keen with unfettered zeal, detached,  
Calm and serene, I taste *Nibbāna's* peace.‡

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\* Cf. Fairbairn : "The Philosophy of the Christian Religion," p. 121.

† "Psalms of the Sisters," pp. 50, 51.  
Pannavīsati vassāni yato pabbajitā aham  
Accharāsamghātamattam pi citass' upasam' ajjhagam.  
Aladdhā cetaso santim kāmārāgen' avassutā  
Bāhā paggayha kasantī viharam pāvisam aham.

Therī-Gāthā, 67, 68, P. T. S. edition, p. 130.

‡ Ibid, p. 57.

Atha nibbind' aham kāye ajjhattan ca virajj' aham  
Appamattā visamyuttā upasanta 'mhi nibbutā.

Therī-Gāthā, 86, P. T. S. edition, p. 132.

I would that I, who hourly waste, might change  
 For that which ne'er decays—who ever burn,  
 Might change for that cool bliss, e'en for the Peace  
 That passeth all, safety beyond compare.\*

Such is the Ariyan, the Eight-fold Path,  
 Assuager of all ill, auspicious, blest,  
 Action it knoweth,—what the act doth mean,—  
 And fruit of action as the fruit indeed.  
 Showing a vision by the light of truth  
 Of things as come to be by way of cause.  
 Yea, to the mighty Haven doth it wend,  
 High peace it brings, and bliss lies at its end.†

The bhikkhu who lives kindly and trusts in Buddha's teaching, he  
 approaches *Nibbāna*, the calm and blissful end of rebirth.‡

Calm is the thought, calm the words and deeds of such a one, who  
 has by wisdom attained true freedom and self-control.§

\* "Psalms of the Early Buddhists. II Psalms of the Brethren,"  
 by Mrs. Rhys Davids. Pāli Text Society, London, 1913, p. 37.

*Ajaram jīramānena tappamānena nibbutim*

*Nimmissam paramam santim yogakkhemam anuttaram.*

Therā-Gāthā, 32, P. T. S. edition, p. 6.

† Ibid, pp. 217, 218.

*Ariyo atthangiko maggo dukkhūpasamano sivo*

*Kammam kamman ti natvāna vipākan ca vipākato*

*Paṭiccuppannadhammānam yathāvalokadassano*

*Mahākkhemamgammo santo pariyosānabhaddako.*

Therā-Gāthā, 421, 422, P. T. S. edition, p. 45.

‡ "The Buddha's Way of Virtue," a translation of the  
*Dhammapada* from the Pāli Text, by W. D. C. Wagiswara and  
 K. J. Saunders. London, 1912, p. 77.

*Mettāvihārī yo bhikkhu pasanno Buddhasāsane*

*Adhigacche padam santam sankhārūpasamam sukham.*

*Dhammapada*, 368, Fausboll's edition, London, 1900, p. 82.

§ Ibid, p. 35.

*Santam tassa manam hoti santā vācā ca kamma ca*

*Sammadannāvimuttassa upasantassa tādino.*

*Dhammapada*, 96, Fausboll's edition, p. 22.

The victor breeds enmity ; the conquered sleeps in sorrow. Regardless of either victory or defeat the calm may dwell in peace.\*

There is no fire like lust ; no luck so bad as hate. There is no sorrow like existence, no bliss greater than the rest of *Nibbāna*.†

Forge thy way along the road of peace toward *Nibbāna* shown by the blessed.‡

Such passages as these show at least two things: there were some in that early Buddhist community who had a genuine longing for inward peace and rest from strife ; and before these longing hearts there was set the possibility of attaining the goal to which they aspired, albeit by long and strenuous exertion. And we should not overlook the fact that some proclaimed that they had attained their goal.

But here also Christianity comes to the aspiring soul with the message of a hope to be more surely and more directly realized. The advent of Jesus was heralded by a heavenly chorus proclaiming peace upon earth. And in His farewell to His disciples at the end of His earthly ministry, Jesus said, "Peace I leave with you, my peace I give unto you."|| It is through Christ that the aspiration for peace, whether it be in Indian, or Jewish, or European

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\* Ibid, p. 51.

Jayam veram pasavati dukkham seti parājito,  
Upasanto sukham seti hitvā jayaparājayam.

Dhammapada, 201, Fausboll's edition, p. 46.

† Ibid, p. 51.

N'atthi rāgasamo aggi, n'atthi dosasamo kali,  
N'atthi khandhādisā dukkhā, n'atthi santiparam sukham.

Dhammapada, 202. Fausboll's edition, p. 46.

‡ Ibid, p. 64.

Santimaggam eva brūhaya nibbānam Sugatena desitam.

Dhammapada, 285. Fausboll's edition, page 64.

|| John xiv, 27.

hearts, may become man's actual possession ; not a peace to be purchased by such renunciation as Gotama made, or by such incessant struggles as the "sisters" endured, but a peace that is God's gracious gift to the self-surrendered will. Paul indeed, writing out of his own experience, affirms, " Being justified by faith we have peace with God through our Lord Jesus Christ."\* And through nineteen Christian centuries countless hearts have found Paul's words the true expression of their own experience.

*Nibbāna*, deliverance from sin, followed by abiding peace—it is attainable through Christ. The "pathway to peace" is He who said, " I am the Way, the Truth and the Life."†

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\* Rom. v, 1.      † John xiv, 6.

## CHAPTER III.

### God and Righteousness

THE unpardonable offence of Gotama, in the eyes of Christians, is that he promulgated a system in which God has no place, and as a consequence denied the efficacy of prayer. Indeed, Gotama is commonly believed to have denied the existence of God, and it is this which has made many Christians rather grudging in the bestowal of praise upon him for those praiseworthy traits of character which he undoubtedly possessed. We Christians must of course look upon Gotama's failure to recognize God as a terrible mistake; can we admit that it was an honest mistake? Can we look upon it as a wrong turning, taken by a wanderer, seeking for truth amidst surrounding darkness which made it not easy to find the right path? If so, we shall make it easier for Christians to be just to Gotama, and shall help to remove one possible source of ill feeling between Christians and Buddhists. Can we then show that the Christian doctrine of God secures the end which Gotama was trying to secure by ignoring the existence of God? If so, we shall remove one of the main hindrances which prevent our Buddhist friends from accepting and following the teaching of Christ.

Before we decide whether or not Gotama was excusable for rejecting the idea of God as part of his religious



system, we must first consider what the idea was which he rejected. What was the idea of God which Gotama probably had before his mind?

In his first sermon after attaining his goal, Gotama said, in effect, that all the men of his day were divided into two classes, those devoted to a life of selfish pleasure and those who practised self-mortification and other austerities in order to obtain liberation. He condemned both of these extremes, and advocated his own "Middle Path" as the way of escape from the ills of existence.\* He might have said, with equal truth, what he doubtless clearly recognized, that in their attitude towards the gods all men were divided into two classes—the ignorant, superstitious mass of the people, and the rationalistic thinkers. The former were polytheists and the latter were pantheists, and Gotama could follow neither of these classes, for reasons which will appear.

He had before his mind the popular belief, which was not a belief in God, but a belief in gods. The common people of India, in Gotama's day as now, believed that man's present life and future destiny was controlled by a multitude of gods† whose actions were absolutely arbitrary and capricious. They could be propitiated by charms, offerings and prayers. Temporal blessings could be obtained by prayer, without the necessity of conduct calculated to gain these blessings. Forgiveness of sins, happiness in the future world—salvation, in short, could be gained by sacrifice, prayer, and the performance of

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\* Cf. "Dhammacakkapavattana Sutta," Sacred Books of the East, Vol. XI, p. 146, 147.

† According to the Brihadāranyaka Upanishad these are 3,306 in number. See "Sacred Books of the East," Vol. XV, p. 139.

ritual, quite irrespective of the character of the worshipper. Polytheism took no account of the law of causation or of the necessity for personal righteousness.

A few extracts from the *Upanishads*, which admittedly furnish us with the clearest and fullest description of the religious and intellectual atmosphere in which Gotama lived, will convince the reader of the truth of the foregoing statements. We find them in the *Bṛihadā-ranyaka Upanishad*.\*

"That person who is in the right eye, he is called Indha, and him who is Indha they call indeed Indra mysteriously, for the gods love what is mysterious and dislike what is evident."†

"Going up and down in his dream, the god makes manifold shapes for himself, either rejoicing together with women, or laughing with his friend, or seeing terrible sights."‡

"If a man wishes to reach greatness, *i.e.*, wealth for performing sacrifices . . . . he sacrifices, saying:

"O Jātavedas, whatever adverse gods there are in thee, who defeat the desires of men, to them I offer this portion; may they, being pleased, please me with all desires. That cross deity who lies down thinking that all things are kept asunder by her, I worship thee as propitious with this stream of ghee!"§

"In the morning he worships the sun, with the hymn, 'Thou art the best lotus of the four quarters; may I become the best lotus among men.' Then, returning as

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\* "Sacred Books of the East," Vol. XV. † Ibid, p. 159. ‡ Ibid p. 165. § Ibid, pp. 209, 210.

he came, he sits down behind the altar and recites the the genealogical lists.”\*

Of course, no Christian will blame Gotama for rejecting the gods of polytheism. In view of the superstition, and the divorce between religion and morality, to which polytheism generally leads, a seeker after righteousness could hardly do other than reject it.

But, it may be asked, on what grounds did Gotama reject the monotheism of the Hindu philosophers, the monotheism of the *Upanishads*? Can he be justified in his rejection of this? We think he can.

Gotama's interest was in character; he was a prophet of righteousness.† Anything that did not further the development of righteousness was of no interest to him. His father is represented as saying, “My son regarded not tribe, nor family extraction; his delight is in good qualities, in truth and in virtue alone.”‡ Anything that tended to divert men's minds from the search for righteousness was to him a hindrance. Now, some of the recorded utterances of Gotama§ indicate that he (like some of the nineteenth century agnostics) regarded the question of

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\* Ibid, p. 213.

† In the *Sonadanda Sutta* the Brahman, *Sonadanda*, is recorded as saying, “Truly, Sirs, the *Samana* Gotama believes in Karma, and in action; he is one who puts righteousness in the forefront (of his exhortations) to the Brahman race. . . . Whereas some *Samanas* and Brahmins have gained a reputation by all sorts of insignificant matters, not so the *Samana* Gotama. His reputation comes from perfection in conduct and righteousness.” “Sacred Books of the Buddhists, Vol. II. Dialogues of the Buddha.” Translated from the Pāli, by T. W. Rhys Davids, London, 1899, pp. 148, 149.

‡ Quoted by Spence Hardy, “Manual of Buddhism,” p. 80.

§ Cf. “The *Majjhima Nikāya*,” Vol. I, pp. 6 ff, translated by Bhikkhu *Sīlācāra*, London, 1912.

God as a metaphysical speculation, devoid of practical bearing on life and conduct. So Gotama quotes a Brahman as saying, "In generosity, in self-mastery, in control of the senses, in speaking truth there is neither merit nor increase in merit."\*

Whether there be a God or no, it is expedient and obligatory that man do right. Ethical obligations are independent of theological and metaphysical speculations. Of course, we hold that Gotama erred in failing to see the connection between God and righteousness. But in view of the way in which the doctrine of God was presented in Gotama's time, he had much excuse for thinking it was a barren speculation, void of all influence on character. The *Tevijja Sutta* records a conversation between Gotama and a young Brahman named Vasettha. This conversation springs out of a discussion between Vasettha and another Brahman as to the way of salvation, Vasettha maintaining that a certain Brahman, Pokkhara-sādi, had taught the "direct way which makes for salvation and leads him, who acts according to it, into a state of union with Brahmā."† Gotama convinced Vasettha that neither Pokkharasādi nor any other of the Brahman teachers had discovered the way of salvation. Gotama argued after this fashion. He questioned Vasettha as to the grounds on which these Brahmans claimed to know the way of salvation, and then he said to Vasettha:

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\* "Dialogues of the Buddha," Vol. I, p. 70. This volume is a translation of a portion of the Digha Nikāya, one of the five divisions of the Sutta Piṭaka, a canonical text.

† Ibid, p. 102.

“So, *Vasettha*, though you say that the Brahmins are not able to point out the way to union with that which they have seen (*i.e.*, the sun and the moon, which they worshipped as well as *Brahmā*), and you further say that neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen *Brahmā*. And you further say that even the Rishis of old, whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither *Brahmā* is. Yet these Brahmins versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen! Now what think you, *Vasettha*? Does it not follow that, this being so, the talk of the Brahmins versed in the Three Vedas is foolish talk?” To this *Vasettha* assented, and Gotama added, “Verily then, *Vasettha*, that Brahmins versed in the Three Vedas should be able to show the way to a state of union with that which they do not know, neither have seen—such a condition of things can in no wise be.”\* The discussion then goes on to a comparison of the moral character of *Brahmā* and the Brahmins. *Vasettha* admits that, though *Brahmā* is “free from anger and malice, pure in heart, and has self-mastery” yet the Brahmins “bear anger and malice in their hearts, and are tarnished in heart and uncontrolled.”† And Gotama protests against there being any possibility of concord between *Brahmā* and such Brahmins. But he shows *Vasettha* that it is very possible that there should be concord between *Brahmā* and the celibate *bhikkhu*, who is free from anger and malice, pure in

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\* Ibid, p. 308.

† Ibid, p. 324.



mind and self-controlled. And he closes his argument with these words, "Then, in sooth, *Vasettha*, that the *bhikkhu* who is free from anger, free from malice, pure in mind, and master of himself, should, after death, when the body is dissolved, become united with *Brahmā*, who is the same—such a condition of things is in every way possible!"\*

Further, in the *Brahmajāla Sutta*, Gotama deals with the current theories of life, enumerating some three score of them, and concludes with this declaration, "Whosoever, brethren, whether recluses or Brahmins, are thus reconstructors of the past or arrangers of the future, or who are both, who put forward various propositions with regard to the past and to the future, they, all of them, are entrapped in the net of these sixty-two modes; this way and that they plunge about, but they are in it; this way and that they may flounder, but they are included in it, caught in it.†

These and not a few other passages from the canonical writings, of similar import, show clearly Gotama's opinion of the barrenness, the ethical futility, of the theological theories held by his contemporaries. And holding these opinions he may certainly be justified in deprecating the expenditure, in this speculation, of attention and energy which might more profitably be expended in the cultivation of righteousness.‡

But the conception of God prevalent among the philosophers of Gotama's time seemed to him objectionable on more serious grounds than mere barrenness and

\* "Dialogues of the Buddha," Vol. I, p. 319. † Ibid, p. 54.

‡ Cf. *Bṛihadāranyaka Upanishad*, S.B.E., Vol. XV, pp. 107, 108.

futility. The conception of God held by the philosophers of Gotama's day was the pantheistic conception of the *ātman*. If any of our Hindu friends do us the honour to read these chapters, and object to the adjective "pantheistic" in this connection, we are willing to substitute the term "monistic." But whether we call it pantheistic or monistic, this conception of a spirit which pervades the universe, and manifests itself in all things, all men, and all deeds, involves a peril to morality, of which Gotama was not unconscious. This peril is the blurring of moral distinctions. This is illustrated in the following selections from the *Upanishads* :

"He (the lord) became like unto every form, and this is meant to reveal the true form of the *Ātman*. Indra (the lord) appears multiform through the appearances, for his horses (senses) are yoked, hundreds and ten.

"This *Ātman* is the horses, this *Ātman* is the ten, and the thousands, many and endless. This is the *Brahmā*, without cause, and without effect, without anything inside or outside ; this *Ātman* is *Brahmā*, omnipresent and omniscient. This is the teaching of the *Upanishads*."\*

"'Who is the one god?' Yājñavalkya replied : 'Breath, and he is *Brahmā*, and they call him That !' "†

"Janaka Vaideha asked : 'Who is that *Ātman*?' Yājñavalkya replied : 'He who is within the heart surrounded by the senses, the person of light, consisting of knowledge. . . . This person when embraced by the intelligent *Ātman*, knows nothing that is without, nothing that is within. This indeed is his true form, in which his wishes are fulfilled, in which the self only

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\* S.B.E., Vol. XV, p. 117. † Ibid, p. 142.

is his wish, in which no wish is left,—free from any sorrow.

“Then a father is not a father, a mother not a mother, the worlds not worlds, the gods not gods, the Vedas not Vedas. Then a thief is not a thief, a murderer not a murderer. . . . He is not followed by good, not followed by evil, for he has then overcome all the sorrow of the heart.”\*

“They who conquer the worlds (future states) by means of sacrifice, charity and austerity, go to smoke, from smoke to night, from night to the decreasing half of the moon, from the decreasing half of the moon to the six months when the sun goes to the south, from these months to the world of the fathers, from the world of the fathers to the moon. Having reached the moon, they become food, and the gods feed on them there.”†

If all things and all actions are manifestations of one divine spirit, it is hard to escape the conclusion that evil is only another form of good, that there is no essential difference between good and evil. We do not of course mean that all pantheists, or monists, draw this conclusion ; but it is easily drawn, and many do draw it.

That the monistic philosophy of the *Upanishads* very early proved detrimental to moral advance may be seen when we turn to the Laws of Manu and trace the application of those laws to Indian society. In the Laws of Manu we read : “The self alone is the multitude of the gods, the Universe rests in the self (*Ātman*) ; for the self (*Ātman*) produces the connection of these embodied

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\* Ibid, pp. 163, 168, 169.

† “Sacred Books of the East,” Vol. XV, p. 209.

spirits with actions. Let him meditate on either as identical with the cavities of the body," etc.\*

The monistic conception of the *Upanishads* is not that of a personal creator. It is significant that "they call him That." Ātman is an impersonal principle of life pervading the universe. As Deussen says, "Two terms, Brahman and Ātman, form almost the only objects of which the *Upanishads* speak. Very often they are treated as synonyms, but when a difference is noticeable, Brahman is the philosophical principle, as realized in the universe, and Ātman the same as realized in the soul. . . . Brahman is the power from which all worlds proceed, in which they exist, and into which they finally return: this eternal, omnipresent, omnipotent power is identical with our Ātman, with that in each of us which we must consider our live self, the unchangeable essence of our being, our soul."†

Truly such a conception of God yields no moral imperative, and is far removed even from that "power outside ourselves which makes for righteousness."

We know there have been thinkers, in Europe and in India, who have held a monistic theory of the universe in connection with a lofty standard of ethical theory and practice. But history shows that in India, at least, there

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\* Manu, translated by Georg Bühler, S.B.E., Vol. XXV, pp. 512, 513.

So also Makkhali, a contemporary of Gotama, taught, "There is no cause, either ultimate or remote, for the depravity of beings . . . There is no cause . . . for the rectitude of beings . . . . The attainment of any given condition, of any character, does not depend either on one's own acts, or on the acts of another, or on human effort."—"Dialogues of the Buddha," Vol. I, p. 71.

† Deussen, "Outlines of Indian Philosophy," Berlin, 1907, p. 22.

has been a strong tendency, as a matter of practice, in the other direction, and that monistic thought has led to terribly unethical conduct, and not only so, but to the condoning and justifying of terribly unethical conduct. It is a tenable proposition that Gotama rendered a service to morality in discarding not only the popular polytheism, but also the philosophical pantheism. We may regret that he had nothing better to substitute for them than agnosticism : but we cannot charge him with a deliberate rejection of such a theism as is taught in the Jewish and Christian scriptures, until we get better evidence than has yet come to light that such a theism ever came before his mind. On the contrary the Sanskrit and Pāli books furnish abundant evidence to show that the intellectual and religious environment into which Gotama was born was such that, in whatever direction his mind might turn, he was confronted by that polytheism or pantheism which seemed to him morally pernicious.

Gotama stood for two great ideas : the prevalence of the law of causation, especially in the moral realm, and the necessity of personal righteousness in order to attain the *summum bonum* of human existence. To use modern catchwords, he stood for " Natural Law in the Spiritual World " and " Salvation by Character." He found the prevalent theistic conceptions of his own day cutting sharply across the great truths which it had been given him to perceive. Polytheism taught that salvation, as well as temporal blessings, might be won by formal prayers, rites and charms—things which stood in no causal relation to the good sought, and which had no relation whatever to that holiness without which no man shall see



God; and he rightly discarded it. Pantheism taught—generally and practically, if not universally and necessarily—that good and evil spring from the same source and tend to the same result; and he rightly rejected it. His noble saying, “Not of the same result are right and wrong,” is worthy to stand beside the psalmist’s word, “The ungodly are not so”; or the prophet’s word, “Then shall ye return and discern between the righteous and the wicked.”

To sum it up, Gotama rejected erroneous conceptions of God in the interests of righteousness. Was he thereby less acceptable to the Lord our Righteousness than are those who hold in unrighteousness the truth that there is a God?

But we may venture to go a step further and point out that in the teachings of Gotama both the existence and power of God are implied. What, for example, is Kamma? Translated into modern ethical terms, it is eternal justice. But justice is an attribute of personality and does not exist by itself. Back of justice stands the Just One. Among the rank and file of Burmese Buddhists the figure of the scales or balances is used to illustrate the working of Kamma. This illustration is so common as to be almost universal in Burma. And they say that in these scales a person’s every act is weighed with minute exactness. It is therefore pertinent to ask, Who constructed these scales, and who uses them to weigh the deeds of mortals? It is inconceivable that scales so delicately adjusted as to determine the moral values of life with the strictest accuracy should spring up of themselves, or should of themselves go on impar-

tially weighing out moral judgment. There must be a Weigher to hold the scales, one who appreciates moral values and whose intrinsic rectitude is unquestioned. By what name shall we call this Weigher, this Just One, who deals righteously with all alike? The Christian name for Him is God. Kamma, however, is only one element in a gigantic yet minutely detailed structure of cause and effect, of reward and punishment; and the only adequate foundation for such a structure is to be found in an all-embracing intelligence, an all-powerful will and a holy love, fused in personality.

This necessity of postulating a benevolent power to account for moral progress in the universe is recognized by a modern Buddhist, whose words carry weight in Burma. He says:

“Truly, we see that Kammic Law in operation over any such short period of time as our own life, or even our present span of human history, perhaps; but given time enough, and our presence in this earth is proof past doubting of the existence of some other, greater power still:—some power which, through the countless centuries, has been *urging* Life a little higher, and a little higher yet:—till, at the last, it culminates, for our earth in Man. . . . Now that same Power. . . (is). . . the Power which makes us reach out for something nobler, greater, higher than we have and are. We may well, in Buddhist phrase, term it the Path-making Power:—the Power, which, working through geologic time, taught Life on earth to travel, at the last, to high Self-consciousness; and which, for us men, vastly more clearly seen, more readily available, can teach—if there be truth in

Buddhism,—the further pathway to the very Goal of all Life's age-long pilgrimage."\*

Now this comes dangerously near to Matthew Arnold's definition of God, and goes far to justify the remark of an English theologian, "Buddhism is not atheism; it only deifies the alpha-privative."†

In certain quarters much is made of a supposed correspondence between Buddhism and modern materialism. But a careful comparison will reveal differences far more striking than the apparent resemblances. To the materialist the world is without meaning and without purpose, and nature is indifferent to good and evil. To the Buddhist nature is far from indifferent to moral values; it is exquisitely adjusted to reward every righteous act, however obscure, and to punish every crime, though committed in the blackest secrecy. Nature, too, is conceived by the Buddhist to be rational in its inmost structure. That which is the *logical* result of any combination of circumstances is, it is affirmed, the *actual* result. There is no confusion, there is no chance, there is no blind mechanical working. All is in accordance with perfect law. Moreover, through it all runs a great and beneficent purpose. Nature

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\* "The Use of Buddhism," by Bhikkhu Ānanda Metteyya, published in the transactions of the Rangoon College Buddhist Association, December, 1912.

† Inge, "Faith," p. 44 n, London, 1909. Inge's statement is a sort of corollary to a statement which he quotes from Hartmann, ("Religion des Geistes," p. 5.) to the effect that the "Nothing" of Buddhism is "the fact behind the illusions of the world; the absolute being, the static basis of all phenomena"; etc. Fairbairn expresses a similar view. See "The Philosophy of the Christian Religion," pp. 242, 243, 274, 275, 277.

centres about life and always labours to raise it higher and higher. As we have heard a modern Buddhist say, "Nature is a great contrivance to compel men to Nibbāna."

Now all this cannot be considered together with all that it implies without the mind being led on to a belief in an Intelligence as the basic and organizing principle of the universe, a Will as its guiding and sustaining power, with Love as that Will's determining motive. In the Christian doctrine of God these truths, implied in Buddhist belief and conduct, are recognized, developed and clearly stated. The implicit is made explicit. Because Christianity thus renders explicit what was only implicit, and thereby enriches life through the realization of the gracious love of God, and leads the earnest soul to victory in the moral strife through the impartation of divine power, we believe we have additional ground for maintaining that Christianity is the fulfilment of Buddhism.\* And we are convinced that if the Christian conception of God had been presented to Gotama's mind he would gladly have accepted it, as securing those ethical ends which he sought in rejecting the erroneous conceptions of God which were presented to his mind. In Gotama's time this conception of God in all its fulness had not been realized, even among the Jews, for Jesus Christ had not yet come with His complete revelation of God. "But now apart from the law (of the Jews) a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God

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\* The substance of the two foregoing paragraphs is contributed by Prof. W. H. Roberts, Jr.

through faith in Jesus Christ unto all them that believe"; who are . . . . . "justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing of his righteousness at this present season: that he might be just and the justifier of him that hath faith in Jesus."\* But the fact that Gotama failed to grasp a conception which had not been clearly gained by anyone in his time furnishes no shelter for the modern Buddhist who, in the light of the New Testament revelation, persists in denying God and calls himself an atheist. "The times of ignorance," indeed, "God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness."†

What, then, is this Christian conception of God, which we would have our Buddhist friends accept in the earnest, truth-seeking spirit of the founder of their faith? The Christian believes in a God of whose nature both physical and moral laws are the expressions. He is a God who works by law, and the actions of whose will are no more violations of law than are the actions of the human will. He is "the Father of lights, with whom can be no variation, neither shadow that is cast by turning."‡ He Himself is "light, and in Him is no darkness at all."§ He is a God whose very nature is righteousness. "He loveth righteousness: the upright shall be-

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\* Rom. iii, 21-26.

† Acts xvii, 30.

‡ James i, 17.

§ 1 John i, 5.



hold His face.”\* His “righteousness is an everlasting righteousness and His law is truth.”† He is a God who requires righteousness of His worshippers. So James exhorts his readers to be “slow to wrath: for the wrath of man worketh not the righteousness of God.”‡ “Pure religion,” he says further, “and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.”§ And Jesus says, “True worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is Spirit; and they that worship him must worship in spirit and truth.”||

And Paul adds his testimony by declaring that we are God’s workmanship, “created in Christ Jesus for good works, which God afore prepared that we should walk in them.”\*\* To the Romans also he wrote, “the wrath of God is revealed from heaven against all unrighteousness.”†† And John testifies that “Whosoever doeth not righteousness is not of God.”‡‡ To all this testimony we should add the warning, solemn and earnest, of Jesus to His disciples, “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven”;§§ that Kingdom which “is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”||| He is a God who stands always ready to help us to attain to the righteousness which He requires of us. “The eyes of the

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\* Psalm xi, 7. † Psalm cxix, 142. ‡ James i, 19. § James i, 27. || John iv, 23, 24. \*\* Eph. ii, 10. †† Rom. i, 18. ‡‡ 1 John ii, 10. §§ Matt. v, 20. ||| Rom. xiv, 17.

Lord are toward the righteous, and His ears are open to their cry.”\* The writer to the Hebrews reminds his readers that God Himself hath said, “I will in no wise fail thee, neither will I in anywise forsake thee. So that with good courage we may say, ‘The Lord is my helper; I will not fear.’”† This help from God is available for the needy, because of the character of God, who is “merciful and gracious, slow to anger and abundant in lovingkindness . . . Like as a father pitieth his children, so Jehovah pitieth them that fear him. . . . The lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children.”‡ They that “hunger and thirst after righteousness” are by Jesus pronounced blessed, “for they shall be filled.”§ And finally He is a “God who worketh in” us “both to will and to work for his good pleasure.”||

Gotama taught “Salvation by character.” Christ demanded of His followers a type of character even more exalted, for He said, “Ye therefore shall be perfect, as your heavenly Father is perfect.”\*\* Gotama pointed out the necessity of righteousness, but he left us to our own unaided efforts to attain it. Christ was, if possible, more emphatic in insisting upon the need of righteousness, but in addition, by His atoning life and death, He brings into the lives of those who believe in Him a power from without, through which the righteousness which He requires may be realized. Or rather, Christ Himself comes into our lives, the power of God in us,

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\* Psalm xxxiv, 15. † Heb. xiii, 5, 6. ‡ Psalm ciii, 8, 13, 17.  
§ Matt. v, 6. || Phil. ii, 13. \*\* Matt. v, 48.

so that, "if any man is in Christ Jesus, he is a new creature."\* Because Christ "died for all, that they that live should no longer live unto themselves, but unto Him who, for their sakes, died and rose again."† To our Buddhist readers, therefore, we can say with Paul, "We are ambassadors on behalf of Christ, as though God were entreating you by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him."‡

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\* 2 Cor. v, 17.    † 2 Cor. v, 15.    ‡ 2 Cor. v, 20, 21.

## CHAPTER IV.

### **Saddhá: The Buddhist Doctrine of Faith**

We have said that Gotama taught "Salvation by character"; modern Buddhism also lays great stress upon works of merit. The Christian Scriptures, on the other hand, tell us that "by the works of the law shall no flesh be justified,"\* but that "a man is justified by faith apart from the law."† At first sight, therefore, it seems that these two religions stand at opposite poles, so far as the relative value of faith and works is concerned. But this opposition is apparent rather than real. In the passages quoted from the Christian Scriptures the Apostle Paul was attempting to convince his readers that the gospel which he preached was the revelation of "a righteousness which comes from God, depending on faith and tending to produce faith."‡ But with equal earnestness he goes on to show that the result of of this relation of faith in God must be a new and god-like life and character. He also said in the same epistle, "not the hearers of the law are righteous before God, but the doers of the law shall be declared righteous."§ Paul is here in agreement with his fellow apostle, James, who wrote, "faith without works is dead."|| The truth of the matter is that there is no place in Christ's Kingdom for the man whose life is out of

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\* Rom. iii, 20.    † Rom. iii, 28.    ‡ Rom. i. 17. Cf. Sanday and Headlam, "Commentary on the Epistle to the Romans," p. 22.    § Rom. ii, 13.    || James ii, 26.

harmony with the moral and spiritual ideal of Jesus Christ. Genuine faith is bound to eventuate in Christ-like character, and we are dealing here with realities not shams. It is no spurious faith that the New Testament holds up for our emulation.

Turning now to the Buddhist writings we find that, although Gotama put much emphasis upon the necessity for moral conduct, and insisted that religious rites and offerings to the gods could avail man nothing in his quest for righteousness, yet faith, even in Gotama's system, is by no means a negligible factor, nor is it unrecognized in the teachings of Gotama and his followers.

There are two Pāli words which are correctly translated "faith." These words are *pasāda* and *saddhā*. Childers says, "The words *pasāda*, *cittapasāda* and *manoṇpasāda* are constantly used in the sense of faith in Buddha, literally, 'rejoicing,' because of the joy or peace of mind which faith in Buddha brings with it."\* The cognate word, *pasanna*, may mean either "rejoicing" or "believing." So Luther says, "Faith is a living, deliberate confidence in the grace of God, so certain that for it I could die a thousand deaths. And such confidence and knowledge of divine grace makes us joyous, brave and cheerful toward God and all creation."†

Childers also gives the following interesting adjectives which occur in the Pāli texts: *mahāsaddhā*, "having great faith"; *saddhādhana*, "rich in faith"; *saddhāyutta*, "believing"; *saddhāvimutta*, "emancipated by faith"; *saddhānusarī*, "walking by faith."

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\* "Dictionary of the Pāli Language," p. 352.

† Preface to the Epistle to the Romans.

"By faith Buddhism means the calm acceptance of all Gotama taught; after his death it ceased to be an attitude to his person and became a conviction that his claims to omniscience were well-founded, and that his system is the true interpretation of the world and human life. . . . The Buddha claimed omniscience and though he did not discourage investigation and inquiry, from the great mass of men, who are ignorant and foolish, he demanded the plunge of faith."\*

The three-fold confession which has been uttered by every disciple of Buddha since the time of Yasa, the first "householder" to accept his teaching, is itself a confession of faith. "I go for refuge to the Blessed One, to the Law and to the Brotherhood of Monks."† One does not deliberately take refuge in that in which he has no confidence. If then this formula be not a meaningless repetition of words on the lips of modern Buddhists it cannot be less than an expression of the trust, confidence, faith which they have in the "three jewels."

A few references from the Buddhist books will establish this view of faith as an integral part of the Buddhist system.

It is recorded that just before his death Gotama said to his disciples, "Perchance, O monks, some one of you may have some doubt or misgiving as to the Buddha, or the Law, or the Brotherhood, or the Way. If so, ask, O monks, lest afterward you be filled with remorse, when

\* Wāgiswara, and Saunders, "The Buddha's Way of Virtue," pp. 90, 91.

† Vinaya Pitakam, Oldenberg's edition, Vol. I, p. 16. Translated by Rhys Davids and Oldenberg, S.B.E., Vol. XIII, p. 102. The words of the confession are: *Buddham saraṇam gacchāmi. Dhammam saraṇam gacchāmi. Saṅgham saraṇam gacchāmi.*



you think that your master was with you in person and you did not find it possible to question him." To this appeal the monks were silent, until Ānanda said, "I am convinced (*pasanna*) that there is not, in the brotherhood of monks, a single monk who has any doubt or misgiving in regard to the Buddha, the Law, the Brotherhood or the Way." To this Gotama replied, "You, O Ānanda, speak from faith (*pasādā*), but I know for certain that in this brotherhood of monks there is not a single monk who has doubt or misgiving in regard to the Buddha, the Law, the Brotherhood or the Way."\*

In this passage three points are worthy of note: the insistence upon absence of doubt on the part of the monks, the recognition of Ānanda's faith, and the contrast between faith and knowledge.

Other passages also make it plain that in Gotama's lifetime he inspired his disciples with confidence in himself, and that this personal faith was a strong bond between himself and his disciples, which, being loosed, lost him his disciple. Thus in his interview with Gotama we have Vacchagotta, a wandering ascetic, saying that Gotama's first presentation of his message inspired him with a faith which was afterwards shaken by Gotama's refusal to give any conclusive answer to some of the current speculative questions of the day.†

So Sariputta, another of the early disciples, expressed his confidence in his master in these words, "Lord, such faith have I in the Exalted One that methinks there

\* *Mahāparinibbāna Sutta*, translated by Rhys Davids, S. B. E., Vol. II, p. 114.

† *Majjhima Nikāya*, P. T. S. edition, Vol. I, pp. 483 seq. Translated in Warren's "Buddhism in Translations," pp. 123-128.

never has been, nor will there be, nor is there now, any other, whether wanderer or Brahmin, who is greater or wiser than the Exalted One.”\*

This faith in himself Gotama accepted and encouraged during his life and sought to transfer to his Law (Dhamma) at his death. “At my death, he says to Ānanda, “the Law which I have preached and the Discipline which I have enjoined shall be your teacher; do not say, ‘we have a teacher no more.’”† But he did more than accept and encourage the faith of his followers. He definitely put faith into the system that he taught. In this same last discourse to his disciples, from which we have just quoted, he sums up the teaching of his life under seven categories of which the fourth is the five moral powers (*pañca balāni*) which he said his followers must cultivate. The first of these “moral powers” is faith (*saddhā*).‡

“In one of the dialogues of the Shorter Collection Gotama describes the process of conversion as consisting in a connected sequence of trust, drawing near, hearing the word, inquiry, sustained insight, desire, zeal, pondering and struggle.”§ Here the primacy of faith should be noted. The word translated “trust” is *saddhājāto*.

At another time Gotama is represented as saying: “I will teach you, O monks, seven conditions of the welfare of a community . . . . so long as the brethren (*bhikkhū*) shall be full of faith, modest of heart, afraid of sin, full of learning, strong in energy, active in mind,

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\* S.B.E. Vol. XI, p. 13. † Ibid, p. 112. ‡ Ibid, pp. 61, 63.

§ Majjhima Nikāya, No. 70, P. T. S. edition, Vol. I, p. 480. Quoted by Mrs. Rhys Davids, J.R.A.S., 1898, p. 50.

and full of wisdom, so long may the brethren be expected not to decline but to prosper.”\*

In the Dhammapada these words are attributed to him: “Good is life-long righteousness; and rooted faith is good; good is the getting of wisdom, and good the avoiding of sin.”†

“The glad bhikkhu who puts his trust in Buddha’s preaching goes to Nibbāna, calm and blissful end of rebirth.”‡

“In him who is unstable and ignorant of the law, and capricious in his faith, wisdom is not perfected.”§

Moreover Gotama condemns doubt because it is a hindrance to the attainment of his goal, a fetter which must be broken before emancipation is possible. Five such fetters are enumerated, *viz.*, egoism, doubt, false asceticism, lust and hatred. Over against these Gotama sought to inculcate the five moral qualities of faith, manliness, mindfulness, deep meditation and wisdom.|| So in the Dhammapada we have these words of Gotama, “Him I call a Brahmin in whom lust is not found, who has cast off doubt, who knows the path that leads to the deathless state and reaches it.”\*\*

\* S.B.E. Vol. XI, pp. 6, 8.

† Sukham yāvajarā sīlam sukhā saddhā patitthitā  
Sukho pannāya patilābho pāpān’ akaraṇam sukham.  
Dhammapada, Stanza 333.

‡ Pāmojjabahulo bhikkhu pasanno Buddhasāsane  
Adhigacche padam santam saṅkhārūpasamam sukham.  
Dhammapada, Stanza 381.

§ Anavatthitacittassa saddhammam avijānato  
Pariplavapasādassa pannāna paripūrati.  
Dhammapada, Stanza 38.

|| Cf. Dhammapada, Stanza 370. \*\* Dhammapada, Stanza 411.

After Gotama's death faith was a tenet held and taught by his disciples. For example, Dhammapāla, the great commentator who ranks with Buddhaghosa in the estimation of Buddhist scholars, taught his novices in this manner:

"The brother who while young hath given himself  
Wholly to carry out the Buddha's plan,  
Who keepeth vigil in a sleeping world,  
Not vainly, not for naught he spends his days.  
So let the wise man, so let him who aye  
Remembereth that which Buddha's have enjoined,  
Devote himself to faith and righteousness,  
To know the blessedness they bring to us,  
And the true vision of the holy Norm."\*

And the great Kassapa affirms that faith was even an element in Gotama's own character:

" . . . . . the great Seer  
Hath faith and confidence for hands; above  
The brow of him is insight; nobly wise,  
He ever walketh in cool blessedness."†

While the saving power of faith is expressed in a stanza in which Nanduttarā, a nun (bhikkhuni), makes her confession:

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\* Yo have daharo bhikkhu yunjati Buddhasāsane,  
Jāgaro patisuttesu, amoghan tassa jivitaṃ.  
Tasmā saddhān ca sīlan ca pasādaṃ dhammadassanaṃ  
Anuyunjetha medhāvī saraṃ Buddhāna sāsanaṃ.

Thera-Gāthā, Stanzas 203, 204.

Translated by Mrs. Rhys Davids, "Psalms of the Early Buddhists: The Brethren," p. 150.

† Satipatthānagīvo so saddhāhattho mahāmuni  
Pannāsīso mahānānī sadā carati nibbuto.

Ibid, Stanza 1090. Trans. p. 368.

Cf. also the "Padhānasutta," Stanza 8:—

Atthi saddhā tato viriyam pannaṃ ca mama vijjati;  
Evam maṃ pahattampi kiṃ jīvaṃ anupucchasi.

Sutta Nipāta, page 75, P. T. S. edition, 1913.

Translated by Fausboll, S. B. E., Vol. X, pp. 69-71.

" There found I faith, and forth from home  
 I went into the homeless life, for I  
 Had seen the body as it really is,  
 And nevermore could lusts of sense return.  
 All the long line of lives was snapped in twain,  
 Ay, every wish and yearning for it gone,  
 All that had tied me hand and foot was loosed,  
 Peace had I won, peace thronéd in the heart."\*

The later Buddhist writings, if anything, make even more of faith than do the canonical books. In the *Milinda Panho* we are told that a man escapes re-individualization by reasoning, by wisdom and by other good qualities, *viz.*, good conduct, *faith*, perseverance, mindfulness and meditation.† In another passage of the same work we read that tranquilization and aspiration are the characteristic marks of faith. As faith springs up in the heart it breaks through the five hindrances, lust, malice, mental sloth, spiritual pride and doubt, and the heart, free from these hindrances, becomes clear, serene and untroubled.

And how is aspiration the mark of faith? Inasmuch as the recluse, on perceiving how the hearts of others have been set free, aspires to enter, as it were by a leap, upon the fruit of the first stage, or of the second, or of the third in the Excellent Way, or to gain Arahatsip itself, and thus applies himself to the attainment of what he

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\* *Tato saddham labhitvāna pabbajim anagāriyam*  
*Disvā kayam tathābhūtam kāmarāgo samūhato.*  
*Sabbe bhavā samucchinnā icchā ca patthanā pi ca*  
*Sabbayogavisamyuttā santim pāpunim cetaso.*

*Therī-Gāthā, Stanzas 90, 91.*

Translated by Mrs. Rhys Davids, "Psalms of the Early Buddhists: The Sisters," p. 58.

† The Questions of King Milinda, S.B.E., Vol. XXXV, pp. 50-52.

has not yet reached, to the experience of what he has not yet felt, to the realization of what he has not yet realized,—therefore is it that aspiration is the mark of faith.”\*

But in the Commentary on the Dhammapada (Dhammapada-*atthakathā*), traditionally attributed to Buddhaghosa, who flourished in the fifth century A.D., we have the story of one who became an inhabitant of the celestial world through faith in Gotamā. This story is told in the commentary to illustrate the teaching of the second stanza of the Dhammapada.† Prof. Duroiselle’s translation of this story appeared in “Buddhism”, an illustrated review published by the International Buddhist Society. In that story we read :

“The story recited, the Buddha addressed the Brahmin, saying : ‘Brahmin, not one hundred, nor two hundred, is the number of those who, only through having hearts full of faith in me, have attained unto the heavens ; verily their number is beyond all computation.’ ”

But the minds of the multitude assembled were not unanimous in accepting this declaration. The Buddha, perceiving their lack of unanimity, summoned the deva

\* Ibid, pp. 54, 55. Cf. also Rhys Davids’ note on p. 56.

† This stanza reads :

Manopubbangamā dhammā manosetthā manomayā,  
Manasā ce pasannena bhāsati vā karoti vā  
Tato nam sukham anveti chāyā va anapāyinī.

Prof. Duroiselle has translated it thus :

All that we are by mind is made,  
Fashioned and fathered by our Thought ;  
Whoso, his Heart in Faith arrayed,  
Good—or in speech or act, hath wrought ;  
Nigh to a man as clings his shade,  
Him fate sure follows, pleasure fraught.



from his celestial abode, and when he appeared, said :

“ ‘ I ask thee, deva, what transcendant merit

Thou wrought'st on earth such glory to inherit ? ’

To which the deva replied :

‘ This glory, O Lord, was obtained by me in consequence of faith and devotion in Thee.’

‘ By reason only that thy heart was filled with faith in me didst thou attain it ? ’

‘ Even so, Lord,’ answered the deva.

But the multitude gazing there upon that son of heaven thought :

‘ Marvellous, indeed, are the virtues of a Buddha ! Matthakundali, the Brahmin Never-gave-a-penny's son, without performing any other meritorious action, but solely through heart's-faith in the Teacher, has attained so great glory ! ’ \*\*

In these references to the various Buddhist writings we have shown that faith, which some are inclined to consider a distinctive Christian doctrine, is not alien to Gotama's thought and teaching, nor foreign to the Buddhist system. We have shown this to be the case in order to make the minds of our Buddhist friends favourable to the consideration of faith as a part of the Christian teaching. This Christian doctrine we propose to consider in the next chapter.

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\* The Commentary on the Dhammapada, P. T. S. edition, Vol. I, pp. 34, 35. Translated in “ Buddhism,” Vol. II, No. 2, March, 1908.

The crucial phrases in the above passage are as follows :

“ Devaputto *ayam* me bhante sampatti tumhesu manam pasādetvā laddhā ti. Mayi manam pasādetvā laddha tē ti. Āma bhante ti.

Mahājano devaputtam oloketvā acchariyā vata bho Buddhagunā, Adinnapubbakabrāhmaṇassa putto nāma *annam* kinci *punnam* akatvā Satthari manam pasādetvā evarūpam sampattim patilabhīti *tutthim* pavedesi.”

## CHAPTER V.

### The Christian Doctrine of Faith

IT is unnecessary, for our purpose, to attempt any analysis of the Buddhist and Christian conceptions of faith. We do not wish to maintain that *saddhā* is synonymous with faith, but we do hold that any true definition of these words will show considerable overlapping. Although they are not equivalent terms they may have a common denominator. We believe, however, that the Christian term has the larger numerator, that, for the Christian, faith denotes something more vital, more comprehensive and more fundamental than the corresponding term denotes for the Buddhist. The Christian's faith is more than intellectual conviction, more than an exercise of the will, more than emotional reliance upon Providence. It is the response of man's entire nature to the appeal of divine love. Its heart is unwavering confidence that, by the grace of God, man shares in Christ's merit.

We find nothing so large as this in the Buddhist conception of faith, but we find something approximating it, something that we believe might develop into this fuller faith under favourable conditions. Because we believe this we are convinced that the crucial question is not whether a person possesses faith or lacks faith, inasmuch as "man cannot get along without faith in some form or other";\* neither is it a question of the

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\* K. J. Saunders, "The Young Men of India," June, 1913.

quality or quantity of a person's faith; the crucial question is, What is the object of his faith? It is profoundly true that the value of one's faith is dependent upon its object. Faith reposed in a worthy object is of great value; faith reposed in an unworthy object is of no value. As Inge says, "Faith loses all its practical efficiency when it is associated with false ideas."\* And Paul warns his readers against some who "received not the love of truth" and in consequence suffered from "a working of error that they should believe a lie."† If any man will fix his faith upon the right object the conditions are supplied for the development of that faith to its fullest capacity. For this reason we say that in the Buddhist conception of faith there is a germ which, under favourable conditions, might develop into the rich and fruitful faith of the Christian. The one thing that is lacking is a supremely worthy object.

Furthermore, we would point out that the Christian religion presents to faith an object the worthiest which the human mind can conceive or the human heart aspire to. What is the object of the Christian's faith?

The supreme object of the Christian's faith is God, who is fully manifested to us in Jesus Christ. We ask our Buddhist and other non-Christian readers to put their faith in that God whose righteous character was set forth in a preceding chapter. In addition to that feature of

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\* Inge, "Faith," p. 199.      † 2 Thess. ii, 10, 11

*Note.*—For an excellent discussion of the psychological aspects of faith as it is held by the Buddhists, the reader may be referred to "Buddhist Ideals," by K. J. Saunders, Chap. III. Cf. also "Buddhist Psychology," pp. 14, 15 and note; and "The Questions of King Milinda," S. B. E. XXXVI, p. 56 and note.

God's revealed character we would have our friends consider certain other features which should inspire us with faith in Him. He is the eternal God: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."\*

He is great and powerful; "Great is our God and mighty in power; His understanding is infinite."† "Salvation and glory and power belong to our God: for true and righteous are his judgments."‡

He is an ever-living God. To the pagan idolaters Paul said, "Sirs, why do ye these things? We . . . bring you good tidings that ye should turn from these vain things unto a living God."§ And to the Thessalonian Christians he wrote: "Ye turned unto God from idols to serve a living and true God."|| To Timothy Paul made this declaration, "For to this end do we labour and strive because we have our hope set on the living God, who is the Saviour of all men."\*\*\*

He is a God always and everywhere present. This truth inspired the song of the psalmist when he said:

"Whither shall I go from thy Spirit?  
Or whither shall I flee from Thy presence?  
If I ascend up into heaven, Thou art there?  
If I make my bed in Sheol, behold Thou art there.  
If I take the wings of the morning  
And dwell in the uttermost parts of the sea;  
Even there shall Thy hand lead me  
And Thy right hand shall hold me."††

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\* Psalm xlx, 2. † Psal. clvii, 5. Cf. also Isa. l, 9-31. ‡ Rev. xix, 1, 2. § Acts xiv, 15. || 1 Thess. i, 9. \*\* 1 Tim. iv, 10. †† Psal. cxxxix, 7-10.

And Paul reminded the Athenian philosophers that God "is not far from each one of us; for in him we live and move and have our being."\*

But this ever-present God is no pantheistic world-spirit. He is a person, holy and loving. "Exalt ye Jehovah our God, and worship at his footstool. Holy is he."† "Holy, holy, holy is Jehovah of hosts. The whole earth is full of his glory."‡ "Like as a father pitieth his children so Jehovah pitieth them that fear him."§ "Jehovah is full of compassion and gracious, slow to anger and plenteous in mercy."||

And this God, who is a father to the children of men, "commendeth his love to us in that, while we were yet sinners, Christ died for us."\*\* So that Paul boldly announces his conviction that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."†† "Herein is love," says John, "not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins."‡‡ "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are."§§

This loving and merciful God, whom Christ taught us to call "Our Father," is also the righteous judge of all the earth before whom our souls shall finally appear. "We shall all stand before the judgment seat of God. So then each one of us shall give account of himself to God."|||

\* Acts xvii, 27, 28. † Psal. lcxix, 5. ‡ Isa. vi, 3. § Psal. ciii, 13. || Psal. ciii, 8. \*\* Rom. v, 8. †† Rom. viii, 39. ‡‡ 1 John iv, 10. §§ 1 John iii, 1. ||| Rom. xiv, 10, 12. Cf. also 2 Cor. v, 10.

Thus we see that the object of the Christian's faith is God, who is almighty, eternal, holy, righteous, merciful and gracious ; who is an ever-living God, ever present in the world which He has created ; who has put us in this world that we may develop into a character righteous and holy as His own, and has sent us help for the attainment of this high purpose ; who loves us and seeks our love in return, but who hates sin, is determined to destroy it, and offers us help in our struggles against it ; yet will hold us responsible for the use that we make of the help which He offers ; and will be our righteous judge at last, to reward or punish us according to the lives that we live in this world.

Earnestly, firmly, but in all kindness, we maintain that there is no higher or worthier object of faith than the God who is set before our readers in the preceding paragraphs. He has honoured the faith of multitudes throughout the Jewish and Christian periods of history. Through faith in Him men and women have "subdued kingdoms, wrought righteousness, obtained promises, from weakness have been made strong."\* Being justified by faith in Him they have found peace, they have gained the victory over sin, they have attained that goal for which Gotama set out, conquest over the world, for "this is the victory that hath overcome the world, even our faith."†

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\* Heb. xi, 33, 34. Our non-Christian readers are recommended to read carefully this entire eleventh chapter of Hebrews, which sets forth the marvellous fruits of faith in God throughout the whole range of Old Testament history. The record of Paul's career as recorded in Acts xiii to xxviii furnishes still further evidence of the practical value of faith in all the vicissitudes of life. Paul himself is a noble example of the truth that "we walk by faith."

† 1 John v, 4.



Gotama is no more. "He has passed entirely away by that kind of passing away which leaves no root over (for the formation of a new existence)."\* The Law of Gotama is as powerless as the Law of Moses. "Through the Law comes the knowledge of sin,"† but there comes through the Law of Gotama, or through the Law of Moses, no power to free man from sin. But "what the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh."‡

Gotama and the Law are dead: they can furnish us with no power to use in our strife against sin. But God, our Father in heaven, is the ever-living and everlasting God, able and willing to give to all who put faith in Him the power to overcome all sin, to gain moral victory here and now. God is revealed to us in Jesus Christ, who once walked this earth to live and die that He might bring salvation to all who would believe in Him, and the message that He brought. Before His departure from this earth He did not say, "I leave only my teaching to be your guide and help." What He said was this, "I go to prepare a place for you, and if I go and prepare a place for you I will come again to receive you unto myself."§ He said, "Go ye and make disciples of all nations . . . . . and lo, I am with you alway, even unto the end of the world."|| And in

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\* *Milinda Panho*, edited by Trenckner, p. 95. Translated by Rhys Davids, S. B. E., Vol. XXXV, p. 145. In the original the sentence is as follows: "Parinibbuto mahārāja Bhagavā, na ca Bhagavā pūjam sādīyati, bodhimūle yeva Tathāgatassa sādīyāna pahīnā, kim pana anupādisesāya nibbānadhātuyā parinibbutassa."

† Rom. iii, 20. ‡ Rom. viii, 3. § John xiv, 2, 3. || Matt. xxviii, 20.

this promise and its fulfilment, which is evidenced by the testimony of a multitude of Christian believers from the days of Paul to the days of Livingstone, we have the inspiration of Christian faith, so that with all boldness we can say, "The kingdom of the world is become the kingdom of our Lord and of His Christ: and He shall reign forever and ever."\*

God, revealed in Jesus Christ, is the supreme object of our faith. In Him we put our trust, and our confidence is rewarded.

"Oh taste and see that Jehovah is good: blessed is the man that taketh refuge in him."†

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\* Rev. xi, 15.    † Psal. xxxiv, 8.

## CHAPTER VI.

### Mettá: the Buddhist Doctrine of Love

AMONG the Buddhists of Burma the Pāli term for love, *Mettā*, is a favourite word. There are several words in Pāli which express different aspects of the quality of love. Gotama repudiated the ideas which most of these words expressed,\* because they represented various degrees of clinging to this earthly existence, and such clinging he regarded as altogether baneful. But he commended *mettā* and held it up to his disciples as an ideal to be striven after. On Gotama's lips *mettā* meant a love that was free from passion and which did not involve attachment to a particular person. In his teaching it is contrasted with those terms which he rejected—affection, yearning, infatuation, attachment, passion, etc. It is linked to pity (*karunā*), sympathy (*muditā*), and disinterestedness (*upekkha*). It is, therefore, allied to benevolence or good will, and is to be shown to all rather than to be cherished as a feeling of peculiar regard for any particular person.†

The *Sutta Nipāta* contains a short poem entitled, "Mettā Sutta," which Childers has translated with the

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\* Cf. "The Dhammapada," Stanzas 209-220, Fausboll's edition, 1900, p. 48. Translated by Wagiswara and Saunders, "The Buddha's Way of Virtue," pp. 53, 54.

† Cf. "Buddhist Psychology," a translation of the *Dhamma-Sangani*, by Mrs. Rhys Davids, pp. 65-68.

title, "Good Will to All." Two of the stanzas are thus translated:\*

"As a mother, so long as she lives, watches over her child, her only child, so among all beings let boundless good will prevail.

"Let good will without measure, impartial, unmixed with enmity, prevail throughout the world, above, below, around."

But the word *mettā* has come to mean more than mere good will. In modern Burmese it is used to express the highest ideal of love. Judson, in his Burmese dictionary, defines it as "benevolence, affection, love." In his version of the New Testament in Burmese he chooses this word to translate the word "love," as it occurs in such passages as 1 John iv, 8; John xv, 13; Rom. xiii, 10; and the thirteenth chapter of First Corinthians.

With Burmese Buddhists, love, as represented by the term *mettā*, is a cherished ideal. And, notwithstanding the element of cold calculation which it involves when used in the early Buddhist writings, despite the somewhat negative aspect of the word as employed by Gotama, we must admit that the teaching of the Buddhist writings on this subject of love is very lofty. We

\* Sutta Nipāta, stanzas 149, 150. P. T. S. edition, 1913, p. 26, translated by R. C. Childers, as a chapter in the *Khuddaka Pāṭha*, in J. R. A. S. A more recent translation of the *Khuddaka Pāṭha*, of special value to students of Pāli, is, "Khuddaka Pāṭha, edited with Translation and Notes," by Maung Tin, M.A., Professor of Pāli, Rangoon College, Rangoon, 1913. The stanzas in the Pāli are:

Mātā yathā niyaṃ puttā āyusā ekaputtā anurakkhe  
 Evam pi sabbabhūtesu mānasā bhāvaye aparimāṇā  
 Mettā ca sabbalokasmiṃ mānasā bhāvaye aparimāṇā  
 Uddham adho ca tiriyaṃ ca asambādham averaṃ asapattā.

Christians might be happy if we could always realize that ideal of love which is taught in Buddhism.

Some features of this ideal deserve to be pointed out.

It is an ideal of abstaining from revenge and vengeful feelings. It is expressed in words like these :

"It is in very bliss we dwell, we who hate not those who hate us ; among men full of hate we continue void of hate."\*

"Not opposing those who oppose, calm amidst the fighters, not grasping amidst men who grasp, he is the Brahmin."†

"He is the Brahmin from whom anger, and hatred, and pride, and slander have dropped away, as the mustard seed from the needle point."‡

It is an ideal of overcoming evil with good.

"Nor here, nor in the world to come,

Doth hatred e'er drive hatred out ;

Of ancient laws this is the sum,

Not hating putteth hate to rout."§

"By calmness let a man overcome wrath ; let him

\* "The Dhammapada," Fausboll's edition, 1900, p. 46.

Susukham vata jivāma verinesu averino,

Verinesu manussesu viharāma averino. Stanza 197.

† Ibid., p. 90.

Aviruddham viruddhesu attadañdesu nibbutam

Sādānesu anādānam tam aham brūmi brāhmaṇam.

Stanza 406.

‡ Ibid., p. 90.

Yassa rāgo ca doso ca māno makkho ca pātito

Sāsapo-r-iva āraggā tam aham brūmi brāhmaṇam.

Stanza 407.

§ Ibid., p. 2.

Na hi verena verāni sammant' idha kudācanam.

Averena ca sammanti esa dhammo sanantano. Stanza 5.

overcome evil with good : the miser let him subdue by liberality, and the liar by truth.”\*

It is an ideal of self-sacrifice for the sake of others. To one who has overcome the first strangeness of seeing human thoughts attributed to the lower animals, the Nigrodha-Jātaka sets forth this ideal of self-sacrifice in an attractive and touching fashion. In this tale, the story of the banyan deer, it is related how, in a king's game preserve, there were two herds of deer, each with its leader. By a compact entered into by the king and these leaders there was to be no hunting of the deer, but the king's table was to be regularly supplied with venison by the choice of a deer by lot. The deer upon whom the lot fell should voluntarily lay itself upon the execution block and await the butcher's knife. The choice was to alternate between the two herds, but the leaders themselves should be immune. The leader of one herd, Nigrodha, was the embryo Buddha; the leader of the other herd was called Sākha. It happened that in course of time the lot fell upon a female deer of Sākha's herd who was about to bring forth young. She therefore appealed to Sākha and asked that her turn might be postponed until she had brought forth her young, but Sākha was inexorable. Then she appealed to Nigrodha, who granted her wish at once and went and laid himself upon the execution block as her substitute. When he was discovered, his act was made known to the king, who, on learning the situation,

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\* “The Dhammapada,” p. 50.

Akkhodena jine kodham asādhum sādhunā jine,  
Jine kadariyam dānena saccenālikavādinam. Stanza 223.



declared, "Never in the past has there appeared, even among men, such an example of patience, love and compassion. I am pleased with you. Stand on your feet. I give immunity both to you and to her." Whereupon the deer pleads for, and obtains from the king, immunity from destruction for all living creatures.†

This story with its beautiful moral lesson is not only very well known to modern Buddhists, but it has been a popular theme for bas reliefs and sculptures from the earliest times.

Now we would remind our Buddhist friends that love is an ideal of the Christian religion also, and a very high ideal it is. Love is an active and positive principle in Christianity. It never admits of confusion with indifference; it is never reduced to mere absence of hate. We have already seen that in Gotama's teaching the emotional, passionate element of love is eliminated, and that love takes on an aspect of calmly cold calculation. Christian love is not like this. It is warm and expressive. It attaches the disciples to his Master and to his fellow disciples. It is something deeper and stronger than mere good will or benevolence.

A few quotations from the New Testament will bring before our minds the Christian ideal of love. First, the words of the Master Himself: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and

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\* "The Jātaka, together with its Commentary," edited by Fausboll, Vol. I, pp. 145-153. In the original the passage quoted reads:

"Sāmi suvaṇṇavannaṃamigarāja, mayā tādiso khantimettānuddaya-sampanno manussesu pi na ditthapubbo, tena te pasanno 'smi, utthehi, tuyhaṃ ca tassā ca abhayam dammi."

This story has been often translated. It may be found in the translations of the Jātakas, edited by Prof. Cowell, Vol. I, pp. 36-42.

hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.”\* Then the words of the apostle Paul, which show the spirit which the early church had received from Christ, “Therefore if thine enemy hunger, feed him : if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.”†

While for the matter of self-sacrificing love, we have the words of the Master : “I am the good shepherd ; the good shepherd giveth his life for the sheep.”‡ The Christian ideal is concretely embodied in Jesus Christ who endured not merely death, but a death of pain and ignominy for the sake of His followers.

One more quotation will give us an exposition of Christian love which has become a classic. In his letter to the Christians at Corinth Paul wrote :

“Though I speak with the tongues of men and of angels, and have not Love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not Love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profiteth me nothing.

Love suffereth long and is kind ;

Love envieth not ;

Love vaunteth not itself, is not puffed up,

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\* Matt. v, 43, 44.

† Rom. xii, 20,

‡ John x, 11.

Doth not behave itself unseemly,  
 Seeketh not her own,  
 Is not easily provoked,  
 Thinketh no evil ;  
 Rejoiceth not in iniquity,  
 But rejoiceth in the truth ;  
 Beareth all things, believeth all things,  
 Hopeth all things,  
 Endureth all things.

Love never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I understood as a child, I thought as a child : but when I became a man I put away childish things. For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known. And now abideth Faith, Hope, Love, these three ; but the greatest of these is Love.”\*

We have acknowledged the worthiness of the Buddhist ideal of love. Will not our Buddhist friends acknowledge that the Christian ideal is just as worthy, even if they cannot, with us, at present believe that it surpasses Gotama’s ideal, in so far as Gotama eliminated from his conception certain positive elements which Christianity retains ?

But how may this ideal be actualized in a man’s life ? Our Christian Scriptures say that this is the way : “ We love because he (*i.e.*, God) first loved us.”†

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\* 1 Cor. xiii, 1-13.

† 1 John iv, 19.

The New Testament teaches us of a God whose very nature and essence is love. "God is love."\* We are then taught that the love which Jesus Christ showed,—love "to the uttermost,"—is a manifestation of the love of this God, who Himself is love. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."† "Hereby perceive we the love of God, because he laid down his life for us."‡ Now the expression, "God sent his Son," must be taken as an attempt to express a divine fact which so far transcends human comprehension that it admits no complete and exact expression in human language. It is legitimate to try to express it in other terms. These terms, also, will fall short of a complete and exact expression of the truth; but they may help. We may say that God sent a Being whose relation to Himself was unique. We may say that God sent an incarnation of Himself. Perhaps, after all our search for other terms in which to express it, we shall return and rest in the Biblical statement, "God sent his Son." But in whatever terms we express this transcendent divine fact, it remains true that the love which shines through the life and death of Christ is the manifestation and the measure of the love of God for us men. "Herein was the love of God manifested in us, that God sent his only begotten Son into the world that we might live through him."§ "And we have known and believed the love that God hath for us."||

We see it manifested in the cross of Christ. "Greater

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\* 1 John iv, 8.  
§ 1 John iv, 9.

† 1 John iv, 10.  
|| 1 John iv, 16.

‡ 1 John iii, 16.

love hath no man than this, that a man lay down his life for his friends.”\* And then, “we love because he first loved us.” So Paul exclaims, “who shall separate us from the love of God?”† The love of God, manifested on the cross of Christ, awakens an answering love in our hearts. Love to Christ, love to God,—in the experience of the Christian heart these are inseparable and interchangeable, like the two sides of a coin. Practically, these two are one, love for God *in Christ*. “Even as the Father hath loved me, I also have loved you; abide ye in my love,”‡ said Christ to His disciples. And again, “The Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father.”§

Then, this love for God in Christ overflows upon all for whom Christ died, that is to say, upon all men. Love to man is the necessary corollary of love to God. “For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”||

This, then, is the genesis of love. The primal source of love is in God whose very nature is love. God loves us men and has manifested His love for us in Christ, especially in the Cross of Christ. This wondrous manifestation of divine love awakens, cannot but awaken, an answering love in us: first love to God in Christ, then love to men for whom Christ died. And he who knows and practices this love fulfils the law, for it is written, “Love worketh no ill to his neighbour; love therefore is the fulfilment of the law.”\*\*

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\* John xv, 13.    † Rom. viii, 35 and Cf. v. 39.    ‡ John xv, 9.  
 § John xvi, 27.    || 1 John iv, 20.    \*\* Romans xiii, 10.

## CHAPTER VII.

### Will it Work?

WE are not insensible to the most serious objection which the Buddhist reader will bring against the argument we have presented in these pages. He will say that it is not workable, or that, at any rate, it does not seem to work. He will point to the lives of Christians in whom there is little or no evidence of deliverance from the power of besetting sins. He will point to Christians, who, whatever may be their love for God whom they have not seen, show few signs (or none) of love for their brothers whom they have seen. And we cannot deny that this is a fair test, if fairly applied; for Christ Himself has said, "By their fruits ye shall know them."\*

Now if we should call the attention of this Buddhist objector to the fact that there are Buddhists in whom the Buddhist ideal is imperfectly realized, if at all, he would very properly decline to admit that Buddhism as a system was discredited thereby: he would very properly claim that Buddhism should be judged by those of its adherents who fairly represent it, by those in whom its ideal is fairly well realized. And in making such a claim the Buddhist reader stops himself from maintaining that Christianity as a system is discredited by the character and conduct of adherents in whom its ideal is not realized,

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\* Matt. vii, 16.



and obligates himself to judge it by those in whom its ideal is realized,—if he can be shown that such exist. If cases can be presented in which the Christian method has worked, it cannot be said that it is unworkable.

Now of any rule of human conduct it may be said that it will not work so long as nobody attempts to work it. The rule for the extraction of the square root of a number never works until somebody attempts to work it. The rules laid down by a municipality do not work until the municipal authorities enforce them. And in the case of many, far too many Christians, the rules for deliverance and love do not work because no attempt is made to work them. Many so-called Christians are merely Christians in name, not Christians in the true sense of the term. Such sham Christians are described in God's message to the church at Sardis: "I know thy works, that thou hast a name that thou livest, and thou art dead."<sup>†</sup> There are many more Christians who, though honest as far as they go, are yet ignorant of the true nature of Christianity. They accept Christ as their Lord, but they do not understand the greatness of the deliverance which is possible for the Christian through faith in Christ. Yet other Christians are imperfectly developed. While they have experienced the power of Christ in delivering them from some forms of temptation, their eyes may not yet have been opened to their need for deliverance from certain other forms of temptation. They are true fruit, but not yet mature fruit. Then, again, in the case of even the person of ripest Christian experience, there is the constant possibility of suffering

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\* Rev. iii, 1.

temporary failures of faith, in which old temptations may for the time re-assert their power.

But when all these allowances have been made, there are cases in abundance to prove that the Christian way of escape from sin is workable whenever and wherever any one honestly and perseveringly attempts to work it.

The rules for obtaining this deliverance were promulgated more than nineteen centuries ago. They worked then in the lives of multitudes of whom the New Testament writings furnish the record. Paul reminds the Christians at Corinth of the deliverance which they had experienced through their faith in the Christ whom he had preached to them. "Know ye not that the unrighteous shall not inherit the kingdom? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. *And such were some of you*; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."\* And in similar strain he wrote to the Ephesians. "And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world."† To Titus Paul wrote, "We also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and his love toward man,

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\* 1 Cor. vi, 9-11.    † Eph. ii, 1, 2.

appeared, . . . he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour, that being justified by his grace, we might be made heirs according to the hope of eternal life.”\*

The experiences which these passages chronicle with reference to the Christians of the first century A.D. may be paralleled in the history of Christianity throughout the intervening centuries, even down to our own time. And the annals of modern Christian activity in all parts of the world contain abundance of like testimony to the power of Christ to set men free from the bondage of sin and sinful habits.

The records of Christian work in the great cities of England and America are full of instances of men and women, who by faith in Christ have been saved from the power of the drink habit, after they had failed time and again in the endeavour to break its chains by their own unaided powers. So often has this been the case that it has passed into a proverb that “the only cure for dipsomania is religiomania.” And so strong are the chains by which the drink habit binds its victims that it may safely be said that the power which can set a man free from that habit can set him free from any sinful habit. But we have known men and women set free from other sinful habits by the power God through faith in Christ,—from the opium habit, from sensual sins, from the passion for gambling, from avarice, envy and anger. If anyone wishes to know something of the power of God in setting human lives free from sin, as manifested in these

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\* Titus iii, 3-7.

modern days, let him read the record of Jerry MacAuley's mission in New York City, as found in Hadley's book, "Down in Water Street." Or let him read "Broken Earthenware" and other books by Harold Begbie. These books will afford ample evidence that the way of salvation by faith in Christ is workable, that it has worked and is still working.

But as many of our readers may not have access to these books may we be allowed to tell the story of an old friend of one of the writers. This friend is now in heaven, but in his life he was a conspicuous example of the truth of Paul's words that the gospel "is the power of God unto salvation to every one that believeth."\* Let the testimony of what God had done for him be given, a transcript, as it were, from a modern *Thera-Gāthā*.

Tom Pape was an old Irish boiler-maker, in the employ of the New York Central Railroad, and lived in the city of New York. The narrator often saw him coming into the Railroad Young Men's Christian Association building in that city, dressed in his "overalls and jumper." But the picture of him that recurs to the mind most frequently is this:

It was in a city mission hall, in one of the slum districts of New York. On the platform, with the leader of the meeting, sat a little group of Christian friends, come, like their Master, to seek and to save that which was lost. The body of the hall was filled with those who were lost indeed,—held fast in the grip of the drink habit and of other degrading sins. The leader of the

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\* Rom. i, 16.

meeting had finished his earnest address, and opportunity was being given for the testimonies of those who had experienced the power of Christ to deliver them from sin. One after another they rose to their feet,—those who had been drunkards, gamblers, prostitutes, criminals of various stripes, but who were now living straight and clean lives. Among others rose an elderly Irishman. He was altogether a trim figure, well set up, well dressed, respectable and even gentlemanly in appearance. A kindly, intelligent face was crowned with silvering hair. It was Tom Pape, the boiler-maker. He began to tell how he had been a confirmed drunkard. "I lost my place," he said, "through drink. If I got a place I couldn't keep it; I was fired for drunkenness. I fell into the North River three times—drunk every time—and was pulled out by the police. The neighbours' children wouldn't play with my little girl; they said they didn't want to play with a drunkard's child. My wife and daughter left me. I had no home, and had to sleep out wherever I could find a corner to lie down in. I tried with all my might to reform; I signed the pledge several times; but it was no use."

Then he went on to tell how the deliverance came, a deliverance which he had been utterly unable to attain through his own powers. "One evening," he continued, "I was trying to sleep on a bench in one of the parks. I was drunk. A policeman came along and clubbed the soles of my feet to make me move on. I jumped up and ran. I saw a door open and ran in to get away from the policeman. It was a mission hall, and there was a meeting going on. I sat down in a back seat and listened.

They were telling of the power of Jesus Christ to save the drunkard. When the leader asked those who wanted to be saved to raise their hands I lifted up both my hands. The leader of the meeting and another man came down to pray with me. One of them said, 'I can't pray for this man. He's too drunk.' The other said, 'Well, I can pray for him.' So he knelt by my side and prayed for me, and I prayed for myself, asking God to deliver me from the power of the appetite for drink.

"I got a job, and was able to keep it this time. Now whenever there is a particularly difficult piece of work to be done the company always sends for me. They sometimes call me up in the middle of the night to do a piece of work that they can't trust anyone else with. I have good clothes on my back, and a gold watch in my pocket. My wife and daughter have come back to me, and we have a happy home. My ! I have a parrot at home that can sing "Praise God from whom all blessings flow," and he wouldn't sing it unless he heard it."

Now the narrator knew that man ; knew that his testimony was true ; knew how he was respected by his employers, by his mates and by all who knew him ; knew, too, that he continued steadfast to the day of his death.

We do not suppose that many of our readers are bound by the drink habit ; but every man has some sin to which he is inclined, and which he will find it impossible to overcome in his own strength. The Saviour who can deliver from the sin of drunkenness can deliver from any sin, whatever it may be. The Christian way of salvation will work whenever anyone intelligently,



honestly and persistently tries to work it. "The Message of the Kingdom (of God) is a message of a supernatural release from sin's tyranny."<sup>\*</sup> It offers that deliverance which is the essential part of the Buddhist ideal of Nibbāna. We would say to our friendly readers, Christian and Buddhist alike, the question which of our religions is the truth must be settled. Both contain elements of truth; but at the vital points they are so opposed that both cannot be the truth. How shall the question be settled? By abstract argument? Of this there is no end. By bitter denunciation and recrimination? This proves nothing. Let it be settled in our lives. Our ideals being so much the same, let the religion which enables us to attain our ideal be the true religion.

In olden times the people of Israel were hesitating between the worship of Jehovah, the true God, and the worship of Baal, the god of their idolatrous neighbours. Elijah, the prophet of Jehovah, brought the matter to a test. "Then said Elijah unto the people, I, even I only am left a prophet of Jehovah; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood and put no fire under. And call ye upon the name of your god, and I will call upon the name of Jehovah: and the God that answereth by fire, let him be God."<sup>†</sup> This was in a rude age; nobody would now think of deciding a spirit-

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\* Hogg, "Christ's Message of the Kingdom," p. 164.

† 1 Kings xviii, 22-24.

ual question by such a material test. But the underlying principle is right; the god who manifests power, let him be God. Our two religions aim at deliverance from the power of sin and at purity of life. The religion which can demonstrate its power to confer that deliverance and provide that holiness, let that be the religion. As for ourselves, we are "not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth."\* "We speak that which we know, and bear witness of that which we have seen."†

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\* Rom. i, 16.

† John iii, 11.

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